[38 cont.]

412 Fig. 4. Wooden Mortars of the !Kung. (1/4 natural size [as shown
415 in the original text]).

Fig. 5. Wooden Vessels of the !Kung.

Fig. 6. Large Wooden Bowl of the !Kung (probably imported from the north — Museum of Ethnology, Berlin, III, D. 2158).

Fig. 7. Pestle and Digging Stick or the !Kung (greatly reduced).

Fig. 8. (1) Digging Stick with !Kwe; (2) Veld Hoe (Museum of Ethnology, Berlin, III, D. 1278 and 1497).

301 lengthen them. Some people possess such a great number of these chains that they cover the entire forehead. Children often wear small rectangular pendants, and women have large, medallion-like round ones that are worn like a diadem in the middle of the forehead. Little chains of small ostrich egg beads up to five centimeters long are worn as ear pendants. Children are also given armbands and anklebands made of ostrich egg beads. Brass beads from ancient times are rare and are worn exclusively as hair pendants, as are copper beads. Glass beads are not greatly valued, and only blue ones are worn, if any. On the other hand, beads made from aromatic wood are common. Longer chains of alter-
[756] nating wood and ostrich egg beads and worn in the hair are insignia
[827] of the female doctors. The men have tight little leather straps at the wrists and ankles, which probably serve to strengthen the
[411] musculature in running and using the bow. In addition, they have a few armbands of brass or iron. Every man and woman wears a string around the neck, which has one or two appetite sticks (see
[777] below) and various talismans attached at the front. Finally, a little horn containing various kinds of medicine is worn around the neck by many of the men. The younger women and girls
[303] usually also possess a tortoise shell powder box of the kind described below for the Dama. Body painting is scarcely practiced;
[302] concerning tattooing, see page 56. The children occasionally wear armbands that they make themselves with grass or various fruits.

[71 cont.]

581 becomes pregnant before marriage," at least so the chief of the horde assured me. Similarly, great importance is attached to off-
[842] spring in marriage. There are no food prohibitions during preg-
843 nancy. When the confinement is near, all the women of the horde
845 gather. In case of difficulties, no help is given except a medicine.

611 The father's eldest brother is the family head. The boys be-
596 long to the father, the girls to the mother, and they also belong to the families concerned. The kinship terms for the closest rela-
601 tives are: father, mba; father's brother and family head, mzu; the latter's wife, mama (the children of father's brothers and father's sisters are called siblings, and marriage between them is forbidden); mother, aje; mother's brother, mko; the latter's wife,
582 tsoo. Unlike the !Kung, marriage is forbidden even with the children of the mother's brothers and mother's sisters; within the individual kin groups strict
595 exogamy prevails. Monogamy is the rule, but, as among the !Kung, a man may take a second wife provided he has the consent of the first.

[301 789 303]

Fig. 25. Girl's Necklace with Magic Sticks and Perfume Box (Nogau).

586 Marriage is indissoluble. The woman's family cares for the widow,
736 who, with her children, goes to her relatives. There is no obliga-
587 tion on the part of the brother-in-law to marry his widowed sister-in-law or to support her.

582 *Auin: Men marry when they are about 16 to 18 years old, girls between 13 and 16 years of age. Both statements, of course,
584 are estimates. The suitor goes [72] to the girl's mother. If she is no longer living, the nearest relatives (father, uncle, aunt) take her place. The father is only the second to be asked. The suitor

3: Lebzelter--165 E-5 (1926-1928) 1934 FX10 Bushmen FX10

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303

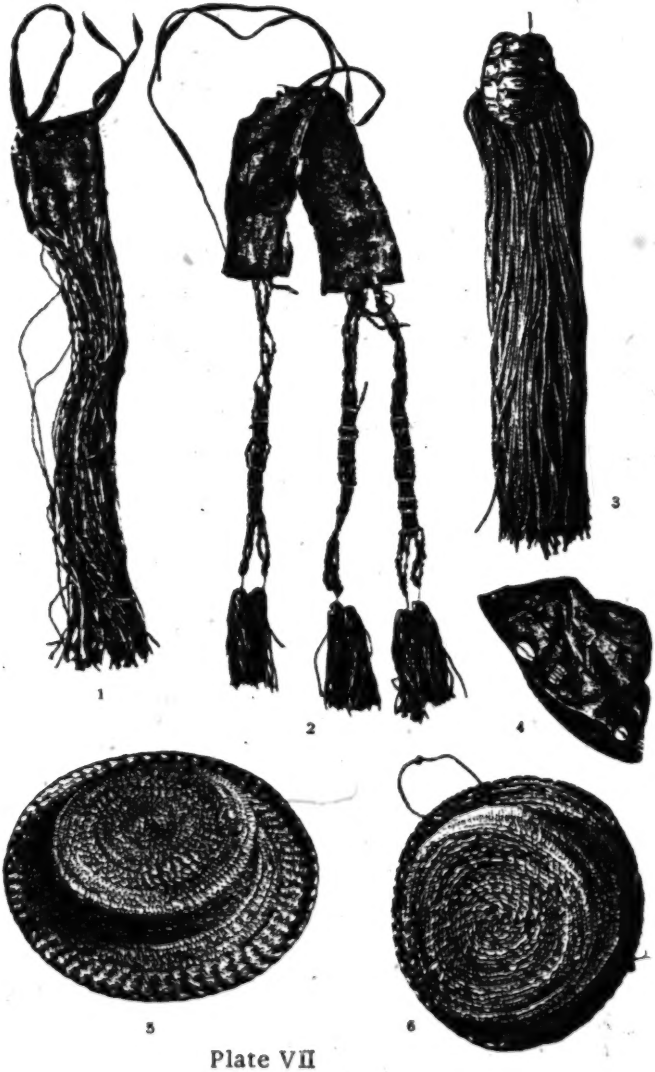

Plate VII

1. Apron for Little Girls (Nama and Hei//om)
2. Women's Apron (Region of Gobabis)
3. Perfume Box (Herero)
4-6. Bushman Caps and Straw Hats of the Bushmen (!Kung)
(1-4 and 6, Ethnology Museum, Berlin; 5. Lindenmuseum, Stuttgart)

9: Thomas T-5 (1951-1955)1959
FX10 Bushmen FX10
Kung

572 A sound and a fragrance accompanied them wherever they
882 went; the sound was the sound of their ornaments clanking
574 like crockery, dry and dull, and the fragrance was heavy and
[303] sweet, the perfume of the leaves of *sa* and the wood of *tchambuti*, which Bushman women grind to powder and rub on their bodies. We would always hear these two girls coming, for they talked loudly, and a moment later we would see them appear around a bend in the path, one in front of the other, heads high and eyes cast downward, as light and long as two Egyptian sacred cats. Usually they were followed by a homely little girl years younger than they were, a forlorn little creature who would run errands for them and was content to trot after them and be their handmaiden, and usually they were on their way to visit a friend of theirs, a young married girl who was visiting at Toma's werf. When the two beauties would arrive to visit her, their married friend would stop whatever she was doing and the three of them would sit together in some shady spot to string beads or weave blossoms into crowns which they would wear, the blossoms fetched by the handmaiden, who searched the veld for aloes, the only flowers blooming in that season.

882 While they were stringing beads or weaving blossoms, a
572 group of young boys would gather to play the wand game, and
857 now and then, of course, a wand would land among the girls and the boys would jostle each other to retrieve it. The girl of Toma's werf treated these happenings with gaiety, for she was responsive and kind, but the other two wouldn't even turn their heads to see. Beautiful Ungka had been married, after all, and kidnapped, and widowed and divorced; grown men had fought over her and it was natural that the jostling of young boys would seem trivial. She would laugh behind her hand at them, though, then pull a long face when they would turn around to see.